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THE Royal Guard: Or The KING And KINGDOMS Sure Defensative.

We have his Royal Highness Declaration for our Security, that the Members of the Church of England *are the best Supporters of the Crown, in so much, that if it fall him to be concerned, he will ever Countenance and Preserve both them and it.*
Mr. *Longs* Answer to the Life of *Julian*, p. 249, 250.

LONDON.
Printed by *H.H.* Jun. for *Francis Bently* in *Hallifax*, & Sold by *Rand. Taylor* near Stationers-Hall. 1684.

To the READER.

IT was unto me an exceeding great pleasure to see the numerous and most affectionate Addresses of his Majesties Loyal Subjects from all parts of the Nation, Congratulating His and His Royal Highnesses Happy Deliverance from the late horrid Conspiracy, and devoting their Lives and Fortunes for the Defence of his Sacred Person, the Government, and the Religion Established, and I Hoped in some of them to have seen some Expedient Offered to secure them for the future against the like Attempts, whether by secret Conspiracy or open Hostility. But finding none, and knowing it must be mighty uneasie to his Majesty to be always in fear, from his restless and remorseless Enemies, and to all his Good Subjects to be ever in fear for Him; I have meditated a means to Render the KING, the Church, and the Government Secure and Safe, and to set them above fear and danger, which I with some Confidence hope may be Effectual. I am sure in one Respect it will be Acceptable to his Majesty; being Suitable to his most Gracious and Clement Nature and Temper. There being nothing in it Sanguinary, no severities moved against Papists *or* Dissenters; *the very means proposed to make the King and Church Safe, tending to make them as Safe and Happy as Himself and his best Subjects; and being in nothing Illegal, moving only, that a Power invested in the King by Law, may be entrusted with none, but such as are of known Loyalty to his Majesty, and Conformity to the Church of* England, *and may be managed with Effect. Though by Gods All-seeing Providence, and Infinite Goodness to these Kingdoms, the Wicked Attempts of both the Parties have in some measure been Discovered and Defeated, yet*

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'tis to be feared not thoroughly and perfectly; nor do we find from either any Signs of Sorrow, but for their want of Succeſs, and they are not yet out of Hope of it by ſome other Opportunity, to which we may be ſure they will not be wanting, and therefore we ſhould not be wanting to our ſelves, but with our Thankfulneſs to Almighty God for our paſt Deliverance, and our Prayers for our future Preſervation. We have great Cauſe to uſe all good means for our Safety and Security. There is no Duty more clearly Enjoyned in Holy Scripture then that of Obedience to Kings: No Sin more ſeverely prohibited then Rebellion and Reſiſtance, and many Excellent and Unanſwerable Diſcourſes are Publiſhed Aſſerting the Sacredneſs of Kings, their being above all Humane Coercion, and to God only Accountable. But the late Conſpiracies ſhew how little they have wrought on thoſe Men *who are given to change. So that certain it is, no Argument can conclude them, but that from Authority. A Courſe muſt be taken, ſince we cannot gain them, that we need not fear them. To Secure them from doing Harm to the Government and themſelves, all Power muſt be taken from them. This the Rules of Policy, and the Safety of the State, require in every Kingdom where there are conſiderable Parties of* Male-Contents, *and ſuch as differ in Religion from that by Law Eſtabliſhed. That they be Deprived of All Power, and that the State have always ſufficient Power and Forces to Suppreſs any Inſurrection.*

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The Royal Guard: Or, the King and Kingdoms ſure Defenſative.

THAT the King of *England* is the Favorite of Heaven, and the Darling of Providence, is by many high inſtances well known to the whole Chriſtian World, and all his Subjects have great Cauſe in all humble thankfulneſs unto the Divine Majeſty to acknowledge, how many, how miraculous have been his Deliverances. But his Deliverances ſpeaking his dangers render him at once his Peoples both Joy and Fear, and our Fears are both in and from extremes; one while all our dread is from the Papiſts, another while all from the Diſſenters, who, tho bitter and implacable Adverſaries one to another in all things elſe, yet in this Unite and Agree, to deſtroy the Church of *England*, and the King, becauſe the Defender of it. And theſe *Philiſtines* and *Jebuſites* are ſo many, and ſo mix'd with *Iſrael*, all over the Land, and are ſo Vigilant and Active to take all advantages for the Ruine of the King and the Church, that we are apt to deſpond, and to ſay and think we ſhall one day fall by their Hands. Moſt ſad it is, that his Majeſty and all his good Subjects ſhould be always under fears. Is there no Balm in Gilead, is there no Phyſician there? Can there be no means found out, to free us from our fears, to ſecure and ſet us ſafe above the reach of our Reſtleſs Enemies? Yes, by Gods goodneſs aſſiſting, there is an eaſie and ready way: So to Bridle and Reſtrain both theſe

Parties (and yet not to hurt them) as to deprive them for ever of all Power to do hurt to us, or to alter, or so much as to disturb the Government and our Religion. Which before I offer I shall demonstrate unto all good Christians and to themselves also, if the clearest evidence will convince them, that their Principles, and Practices against the King and the Church (tho they avow them for Godly and for the cause of Religion) are most Ungodly and Unchristian and bring the greatest Scandal imaginable upon Religion: I shall proceed in this Order.

I. *I shall represent the excellent Constitution of the Government and the Reformed Religion by Law established.*

II. *The unwearied designs of both Papists and Dissenters against them both ever since the Reformation.*

III. *The pretended causes, moving them to Raise disturbance in the Church and State, with the falshood of those pretensions.*

IV. *I shall shew, That if all they can pretend were true, yet it cannot justifie their practices against the Government.*

V. *That the Dissenters are much more dangerous adversaries to the King and the Church then the Papists.*

VI. *That 'tis against the Rules of Christianity that any man should suffer in Person or Estate meerly for Religion.*

VII. *I shall offer in all Humility a ready, easie and as I conceive the only effectual way and means, to secure for ever the Government and Religion, to preserve the Church and State in Peace, and to establish both above all fear or danger from Papists and Dissenters without the least Persecution, Violence or Injury to either in Person or Estate.*

Section

Section I.

Repreſenting the Excellent Conſtitution of the Government and the Reformed Religion by Law Eſtabliſhed.

THere was a Church and Kingdom, that of Iſrael, which had the ſingular Honor and ſuperlative priviledge to be a Theocraſy, to be Governed by God Himſelf; of this People God condeſcended to be called the King. He choſe them to be his peculiar Inheritance, called them from the midſt of another People, by whom they had been mightily oppreſſed, delivered them from their cruel Tyranny, led them, fed them and cloathed them by Miracle for many years, and then gave them reſt and a quiet Habitation, in a fruitful and pleaſant Land, and gave them a Law from Heaven, written with his own Finger, directing them in all their duties to himſelf and to one another, he delivered them a rule for his Service, to guide their Prieſts and them in their Religion, and a Rule for their Civil Government to direct their Magiſtrates and them in the Adminiſtration of Juſtice, a Compleat body of Laws they had from God himſelf, which ſo long as they, their Kings and Prieſts obſerved (as 'tis ſaid of the *Spartans* while they kept the Laws of *Lycurgus*) they lived in all Plenty, Peace and Happineſs, beloved of God, honoured and

feared of all their neighbour Nations; of this *David* Glories as Israels singular propriety. *God shewed his Word unto* Jacob, *his Statutes and Ordinances unto* Israel, *he hath not dealt so with any Nation, neither have the Heathen knowledg of his Laws*; a perfect Parallel to this People of Israel never was nor will be on Earth. But certainly this Nation approacheth the neareſt of all others to that of Israel, both in Civil Policy and Religion. No Kingdom or Church is built on so Divine Foundations. The Civil Policy is in a Monarch Reigning by a Right Hereditary, who Governeth his Kingdoms by most excellent, equal and easie Laws, to the composing whereof Prudence, Justice, Fortitude, Clemency, and all the Vertues being sent down from Heaven, seem to have sat in consultation. Our Kings Rule not their People by their Wills, but by most Righteous Laws, and by those Laws which the Subjects themselves, the Nobility, and Commons do present and propose unto the King. So that our Laws are of a rare Temperament, and framed with greatest Wisdom, being the result of all the Noble Peers, and the Choice Gentlemen of the Commons in all the parts of the Nation. These give unto them the Matter, and the King by his Royal Assent their Form and Life; thus in all the Laws, besides their proper and peculiar Justice and Benefit to the Publick, there is a general Right inviolably preserved to the King, the Nobility, and the Commons; To the King his Royal Prerogative, to the Peers their Honorable Priviledges, to the Commons their just Liberties and Properties, and so excellent and equal is the Constitution of this Kingdom, that the meanest of the Commons are in as happy circumstances as they can desire; not only the *Optimates*, those of the higher Orb, and more Honorable Rank, the Nobility and Gentry, but

Psalm. 147. 19, 20.

but the *Plebeii*, the Husbandman, Tradeſman and very Servants, enjoy the benefit of the Laws, have their Properties, and live in all plenty and ſecurity.

And this happineſs we Engliſhmen do alone and ſingularly enjoy, we may reſume *Davids* grateful Recognition. God hath not dealt ſo with any Nation, no Kingdom or Commonwealth being bleſt with the like Liberties and Immunities. Look we on our neighbour Nations round about: To name only that next unto us the Kingdom of *France*, that King accounts and calls his Subjects his Vaſſals, and they are Treated as ſuch in a great Degree, the Country People and Peaſants living in great Servitude, which Emaſculates and Diſpirits them, and renders them a ſort of Men very Deſpicable and Miſerable. And if any be in love with a Commonwealth, and think that all Juſtice, Liberty and Plenty dwell there, he may take a view of the United Provinces which tho call'd a Free State yet there is almoſt nothing Free; the Subjects are Govern'd by the abſolute power of their Lords, the States General; and what ever they have or uſe is Tax'd by a ſevere Impoſition, their Cloathing, Meat, Drink, ſauce even to a Sallad is Exciſed. Scarce can they Breath their thick and miſty Air free. In ſhort 'tis the general ſenſe of other Nations, and we know it by ſweet Experience, if we knew how to value it, that the Subjects of *England* are the happieſt People in the World, no Kingdom enjoying more plenty of all things, no Nation having ſo equal Laws and ſo eaſie a Government.

And for our Church, it is built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt being the chief corner Stone. The Religion Eſtabliſhed agreeth with the Holy Scriptures in Doctrine, Worſhip and Government, as hath been aſſerted and will be juſtified againſt

againſt all its Oppoſers both Romaniſts and Nonconformiſts.

This Church, as all the Churches in the World, had greatly fallen from the Primitive Purity, and contracted many Errors and Corruptions, which our Pious Fore-Fathers diſcovering, made a happy Reformation, in a peaceable and orderly manner, by Lawful and Juſt Authority, not by Popular tumults, nor by an intemperate and furious Zeal, running into Extremes, and throwing down all before them: But ſeparating the pretious from the vile, retaining all that was good and tolerable, purging out only what was Erroneous and Superſtitious, and to demonſtrate that our Reformation was made with all Piety and Charity imaginable, and out of no Spirit of Singularity, and Oppoſition to the Church of Rome, we ſeparated no farther from Her, then She had ſeparated from the Primitive Church, and departed from Her firſt Faith and Holineſs, and our Worſhip was Compoſed with ſuch temper as might not offend, but invite them to our Publick Service, and for diverſe years they frequented it.

We believe and Worſhip the true God as he hath Revealed himſelf in his Holy Word, we hold Gods Word the Holy Scriptures to be a perfect Rule of Faith and Manners, as it ſelf often aſſerts it is, and that it needs no human Traditions to render it compleat. We do as the Word Commands, Worſhip and ſerve the Lord our God only, not falling down and doing Religious ſervice to Images. We Pray to God the Father through the only Interceſſion of Jeſus Chriſt our Gracious Redeemer, not daring or needing to Addreſs to the Saints departed, nor to the Bleſſed Virgin as Mediators; we Pray with underſtanding in a known Tongue, and ſo with an enlightned

lightned Zeal and Devotion; we truſt to be Pardoned and Purged from our ſins only by the precious Blood of Chriſt upon our Repentance in this Life, not preſuming upon a Purgatory to cleanſe us in another World. We Celebrate in our Church both the Holy Sacraments according to Chriſts Inſtitution and that of the Lords Holy Supper intire in both the Elements as himſelf hath ordained, not daring to Divide what our Lord hath Joyn'd, or to deprive the Laity of the Ineſtimable Benefit of Chriſts Blood, which was ſhed for the People as well as for the Prieſt. We teach and hold that Kings are the Lords Anointed, and not the Popes or Peoples Creatures, that every Soul ought to be ſubject unto them; Popes, Biſhops, Prieſts as well as other Chriſtians: That 'tis not in the power of any to Depoſe them or Abſolve their Subjects from Obedience unto them: That 'tis moſt Sinful and Damnable to Reſiſt them upon any pretence whatſoever, and that no Rebellion is more foul then that which pretends Religion. We hold and teach that we can Merit nothing by our good Works, and that when we have done all, we are unprofitable Servants; but that Charity and all good Works are neceſſary to Salvation, and that all who profeſs themſelves Chriſtians ought to be as Chriſt, meek, merciful, humble, peaceable, compaſſionate, holy and upright in their whole Converſation.

Finally, If any ask us a Reaſon of our Faith and Hope, we readily give this account: That the Doctrine of our Church, delivered in its Articles is true, ſound and unreproveable that the Diſcipline declared in the Canons is ſuitable to that of the Primitive Church, Correcting by Spiritual Cenſures Sin and Vice, Hereſie and Schiſm, encouraging Godlineſs, Vertue, the true Faith and Unity, and preſcribing right Order

Order and decency in Gods Worſhip, and the Liturgy containing the Form of Gods publick Service is Grave, Solemn and Venerable, compoſed with admirable Piety and Judgment, ſuted to all the occaſions and neceſſities of the Church. The Prayers ſuch for their Heavenly matter and Brevity, as at once excite and refreſh our Devotion, and ſo rare a mixture of Leſſons, Pſalms, Thanksgivings, and Adorations of the Divine Majeſty; Reſponſes of the Miniſter and People, and Confeſſions of Faith, that a ſtranger coming into our Aſſemblies may fall on his face beholding our Religious Worſhip, and ſay, God is in us of a truth. We have therein nothing Pompous or Slovenly, nothing Superſtitious or Profane. We indeed uſe ſome innocent Ceremonies for Decency and Order, but ſo few that they are not in the leaſt Burdenſom, and we place not any Religion in them, but obſerve them only for Comlineſs, and in obedience to the Churches Injunction. Our Worſhip is not Rude as that of the Separatiſts, nor Meritricious as that of the Romaniſts, but Decent and Reverent, and ſutable to the Majeſty of God to whom we Addreſs, in a word, what *Tertullian* ſaith of the Church in his time we may truly apply to the Church of *England*; We undoubtedly hold, what the Church received from the Apoſtles, what the Apoſtles received from Chriſt, what Chriſt received from his Father. This is the voice of the true Church, as God and Chriſt, and the Apoſtles have Admoniſhed, as they have by their Teſtament committed to my truſt, as they have Adjured ſo I hold. I ſhall add that ſaying of an excellent and pious Perſon of our Church; Whoſoever hath Learning and Temper to conſider and underſtand, knows the Church of *England* to be the brighteſt Image of Primitive Purity, the moſt perfect con-

conjuncture of the moſt Ancient and the moſt Holy Faith, that ever ſince the Primitive times of Perſecution, any man had ever the honour of ſuffering for or defending. Dr. *Hammond.*

Section II.

Shewing the Reſtleſs deſigns of both Papiſts and Diſſenters againſt both the Government and the Religion by Law Eſtabliſhed ever ſince the Reformation.

THis being the Conſtitution of the Church and State, in all things ſo Wiſely and Religiouſly Ordered and Eſtabliſhed: We ſhould think that all perſons in the Nation, would cry, Grace, Grace unto it, and praiſe God for it, and Pray that it might ſtand upon theſe Foundations, ſure and ſtable unto all Generations: But alas! we may juſtly ſay with Iſrael, *Many a time have they fought againſt me from my Youth up, yea many a time have they vexed me from my Youth up.* *Pſalm* 129. 1, 2. The Romiſts and Nonconformiſts have ever ſince the Reformation Conſpired againſt the Government and the Eſtabliſhed Religion, crying out againſt our *Jeruſalem*, Down with it, Down with it even to the Ground. *Pſalm* 137. 7. In the Reign of Queen *Elizabeth*, Her ſacred Perſon and Government was ever in danger from the Papiſts; and the Puritans were always Plotting to ſubvert the Religion, and in order thereunto

Reproached the Queen, and Menaced Her by Libells, Admonitions, and boastings of their Thousands, whereby they would force, if they could not persuade Her to submit to the Scepter of Christ, as they call'd their Holy Discipline; their dangerous Positions, and as dangerous practices are by Archbishop *Bancroft* published to the World, and will be a lasting Monument of their Turbulency and Disloyalty; and King *James* was scarce setled on His Throne, when the Papists attempted to turn Him out of it, and the World, contriving a most Horrid and Barbarous Plot to destroy Him, and with Him his great Senate the Parliament; but God who seeth in secret, and from whom no darkness can hide, brought to light, and in his mercy defeated that Black Conspiracy; and in his time, the Nonconformists were not wanting to Act their early parts, they address to him betimes, and make complaints against the Orders of the Church; the King condescended Himself to hear their grievances, and gives them leave to dispute with the Bishops, the Conference is Publick, and to give them their due, these Dissenters were modest and humble, and some of them acknowledged their Conviction, and promised Submission.

But in the Reign of King *Charles* the First, the Nonconformists, having gotten Numbers and Forces, and a pretence of Authority, scorned to follow the example of the Papists, and in a secret and sneaking manner to Plot and Conspire, entred into a downright and barefac't Rebellion, and openly made War against their Soveraign the Lords Anointed, and for the sins of the Nation, which were grown Ripe, they by the Divine permission prospered and prevailed, destroyed the Church and the Government, and most impiously Murdered the King, and seized his

Kingdoms,

Kingdoms, and ſhared the Power and Wealth of them among themſelves. But they enjoyed not their Victories long; as the pretended Parliament by an Army had deſtroyed the King, ſo the ſame, their own Army deſtroyed them, and then up ſtarts a Bloody Protector, and for a few Years play'd *Rex*, and Ruled Abſolutely by the Power of the Sword. God ſoon takes away this *Herod*, and his Son ſucceeds, but his part was ſhort, and quickly, and calmly he is diſmounted, and then the Army and the Regicides, whom the Protector had turned out of doors, coming in again had a ſcuffle for the Government; But a fierce Wind blows from the North which affrights them; and God having ſufficiently ſcourged this ſinful Nation, thinks fit to burn the Rod, and ſends a Spirit of Confuſion, Fear and Aſtoniſhment, upon the Army in *England*, ſo that they were diſſipated and melted away, and fled none purſuing them, and with the aſſiſtance of a part of the ſame Army in *Scotland*, which had deſtroyed the King, and kept his Son from the Crown, by the wiſe Conduct of their General, they not in the leaſt deſigning it, nor he diſcovering it, till the deſign was Ripe for Execution, His Majeſty was Miraculouſly Reſtored, and with Him the Church and our Religion.

And now one would think that certainly the Papiſts and Nonconformiſts, ſeeing this wonderful change, could not but ſay, *This is the Lords doing, and it is wonderful in our Eyes.* Let us no more contrive the Ruin of that Church which God hath raiſed out of its Aſhes, leſt we be fighters againſt God: But Miracles will not convince Jews and Phariſees; they behold indeed with wonder, but with envy, the Reſtoration of the King and Church, and ſtill continue with an effronted and hardned Obſti-

nacy to perſecute them; but their Amazement and Surpriſe and the univerſal Joy and Acclamations for His Majeſties happy return, reſtrained for ſome time their Plottings and Actings; yet to keep the Diſcontents of their Party alive, and in breath, they ſcattered abroad Seditious Pamphlets, wherein they complain againſt the Laws, and plead for Liberty of Conſcience, Comprehenſion, Indulgence and Toleration: This tho the Laws denyed them, yet not being put in Execution, they had all the Liberty they could modeſtly deſire, but that not ſatisfying them, unleſs they could be uppermoſt, and thinking the Church had too long Flouriſhed, and fearing it would take too deep Root to be undermined; they have been of late years more fierce than ever, the Nonconformiſts lately Libelling the Government, and the Laws with virulent Invectives, and the Papiſts Plotting againſt it, and at preſent the Nonconformiſts who repreſented the Popiſh Plot ſo horrid and wicked, have themſelves outdone it, and moſt wickedly Plotted and Conſpired the ruin of the King and the Church. Thus, tho *Ephraim* be againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, yet both are againſt *Judah*, and now the Church being ſo violently Aſſaulted by both Parties who are wrathfully diſpleaſed at us, it is in ſuch ſad and low Circumſtances, that if the Lord himſelf be not on our ſide, they will ſwallow us up Quick; and as by a Miracle we were reſtored, ſo by little leſs then a Miracle can we be preſerved.

Section

Section III.

Declaring the pretended cauſes moving them to raiſe Diſturbance in the Church and State, with the falſhood of thoſe pretenſions made by the Diſſenters.

THat which moves the Papiſts is well known, they would bring in Popery, and the King keeps it out, and therefore they would Remove him out of the way. But what ſhould move the Diſſenters, who call themſelves Proteſtants, to Conſpire againſt the life of a Proteſtant King, the moſt Merciful, Meek, Clement and Gracious, and to their Party moſt indulgent? They are jealous he will ſet up an Arbitrary Government and Popery; this is the loud cry, the ſame which made the great noiſe in Forty two, Liberty and Property are going, Popery and Idolatry are coming, nay breaking in upon us. *Lord* Ruſſel's *Speech.*

For the Firſt, The ſetting up of an Arbitrary Government, 'tis a calumny moſt untrue and impudent, and themſelves know it to be ſo; but 'tis neceſſary the People ſhould be Cheated into that Jealouſie, but ſure they will not, His Majeſty having in ſo many Gracious Speeches and Declarations, from time to time obviated this Malignant ſuggeſtion, and very

very often ſolemnly profeſſed, that the Law had and ever ſhould be the Meaſure of his Government, and in his laſt Declaration, upon the Diſſolution of the *Oxford* Parliament, he publiſheth his firm Reſolution in all things to Govern according to the Laws of the Kingdom, and his Actions have made good his Declarations. He hath happily Reigned over us Four and twenty Years (and long and happily may he ſtill Reign) in all which time he hath Governed moſt Exactly by the Laws, and never diſpenſed with any of them, but one, in Indulgence to thoſe Diſſenters who accuſe him; and to what they accuſe him of, by a ſtrange and Odious Art, they have ſtrongly Tempted him, and would even Enforce him, the Violation of the Laws; by putting him upon a neceſſity (which they ſay hath no Law) refuſing to give him any Mony to ſupply his and the Kingdoms wants, and forbidding all Subjects the lending him any. The moſt unparallel'd indignity, that ever was put upon a King, rendring him in a worſe condition then any his meaneſt Subject, uncapable to borrow a Penny upon his Credit or Eſtate; and yet for all this, His Majeſty, tho in great ſtreights, hath never uſed or offered at any Illegal way to raiſe Mony; and 'tis huge obſervable, that when the King was pleaſed to diſpence with the Law for their ſakes, granting them Indulgence, and the Parliament in Zeal for the Law, moved him to Recal the Indulgence, they Careſſed the King and Cryed him up for a moſt Gracious Prince, and gave out hard words againſt the Parliament. But when ſome time before their Diſſolution they expreſſed ſome kindneſs for the Diſſenters, then the Caſe was altered, and the Parliament were become good Patriots, and the King ill ſpoken of for not complying with all their Deſires. So that 'tis manifeſt

manifeſt they are for or againſt King or Parliament, and like or diſlike the Laws or Arbitrary Government only ſo far as any of them Complies with, or Oppoſes their Humor and Intereſt. This objection we ſee is to the Diſſenters very unlucky, as well as Extreme untrue: Rendring the Kings Innocency bright as the Sun at Noon day, and the Diſſenters Calumny black as the darkeſt Night. So that no good Subject can believe it, nor even themſelves who make it.

The other is the moſt taking and terrible, the ſetting up of Popery, but as falſe as the former. And here 'tis worthy our remark, how wild and contradictious are the Accuſations of theſe oppoſite Parties, and how unhappy our good King is, to be ever in danger from them both, and to be reputed by the one a Proteſtant, by the other a Papiſt, and to be Deſigned againſt upon both theſe accounts, for keeping out, and alſo for letting in Popery. I wiſh the Diſſenters, who would appropriate the name to themſelves only, were as good Proteſtants as the King; what demonſtration can theſe men deſire for it that he hath not given? The King in his long Baniſhment hath been a Confeſſor for the Reformed Religion by Law Eſtabiſhed, as his Royal Father hath been a Martyr, and at, and all along ſince his happy Reſtoration he hath frequently Declared his Hearty Zeal for that Religion, he hath as frequently Declared againſt Popery and earneſtly Inportuned his ſeveral Parliaments, to conſult of ſuch means as might be effectual to prevent the growth of the Romiſh Religion, and preſerve the Religion Eſtabliſhed. The Diſſenters will ſurely believe their greateſt Patron, let us hear him ſpeaking His Majeſties Sentiments as to Religion, unto the Lords and Commons

in

Lord Chancellor Shaftburies *Speech.*

in Parliament. "The Church of *England* and all "good Proteſtants have reaſon to rejoyce in ſuch a "Head, and ſuch a Defender: His Majeſty doth De- "clare His Care and Concerns for the Church, and "will maintain it in all its Rights and Priviledges, "equal, if not beyond any of His Predeceſſors; He "was Born and Bred up in it, it was that his Father "died for; we all know how great Temptations and "Offers He reſiſted Abroad, when he was in His "loweſt condition, and He thinks it the Honour "of his Reign, that He hath Been the Reſtorer of "the Church.

But a new and mighty plauſible Argument they now have to Infuſe this Suſpicion into the unthinking People. The Houſe of Commons have Repreſented to His Majeſty that his Liſe and the Proteſtant Religion is in continual danger under the Proſpect of a Popiſh Succeſſor, and that there is no way to Preſerve them but by Excluding the Duke of *York* from the Succeſſion, to which he will by no means conſent.

But 'tis moſt apparent to any conſidering Perſon and ſtrange it is, that the leading men in this Great and Wiſe Senate did not ſee it, that the Kings conſenting to the Bill they deſired, to Exclude His Royal Highneſs from the Succeſſion, would be ſo far from being a means for the Preſervation of His Majeſties Perſon, and the Proteſtant Religion, that it had been the ready way to the Deſtruction of both.

This courſe would have highly provoked the Conſpirators and put them upon more ſpeedy and deſperate Attempts againſt his Majeſty, in Zeal for the Duke to whoſe Diſinheriting he had conſented, and it might have moved, and in ſome meaſure juſtified the Duke to attempt the taking the Crown from the King, who had con-

conſented to have it taken from him, if the Plotters were ſo cruelly diſpoſed, as to endeavor the Kings Murder, when they knew he ſo dearly loved the Duke his Brother, what would they not Act when they ſaw he had deſerted him? So that this was the moſt Impolitick Advice imaginable; and to free me from preſumption in making ſuch a Judgment upon the Senſe of that great Councel, Not only the King Refuſing to paſs the Bill, but the Houſe of Lords rejecting it, do ſhew it impolitick; and it was unchriſtian too, as anon will appear. Theſe are the Chief, if not the only pretended Cauſes moving the Diſſenters to raiſe Diſturbance in Church and State; and how falſe they are is Clearly evident. But,

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Section IV.

If this and all they can pretend were True, yet it cannot Juſtifie their Practices.

THe Diſſenting Miniſters cry out for a Scripture Biſhop, denying Ours to be ſuch, and for ſuch they would have every Miniſter of a Pariſh eſteemed, but they by no means like to hear of a Scripture King; for the Scriptures tell us that Kings have their Power from God, and for their Actions are unto God only Accountable; but they Teach directly Contrary, that Kings have their Power by Compact and Covenant from the People, and that if they perform not their part of the Covenant, the People are free from theirs: If the King Rule not according to Right and Juſtice,

they are not Bound to Obey him, but may Reſiſt and Oppoſe him.

But, who muſt be Judg whether the King do Rule by Right and Juſtice? Muſt thoſe who are Subjects, and Commanded to Obey him, be his Judges whom God hath made their Ruler and the higher Power? Then not he, but they are indeed the higher Powers, and how dare we diſtinguiſh and diſpute when God hath already determined the Queſtion, and Commanded our Obedience? The Command to Obey is plain and peremptory, and univerſal, hath no Exception or Limitation; if the King be a *Saul*, and bear a Tyrannous Hate againſt a *David* his moſt Faithful Subject, yet he is the Lord's Anointed, and *David* will tell you, that None can ſtretch forth his Hand againſt him, and be Guiltleſs; if he be a *Nero*, the worſt of Tyrants, St. *Paul* will tell you, *He hath his Power from God, and they that Reſiſt, do Reſiſt the Ordinance of God, and ſhall receive to themſelves Damnation.* Againſt a King there is no Riſing up, ſaith *Solomon*, if he oppreſs his People, their only Refuge is to fall down on their Knees, and Cry unto God, in whoſe Hand the Kings Heart is, and he can turn it at his pleaſure; there is no Article of the Chriſtian Faith more Clear from Scripture, than that Kings are Sacred, their Perſons are inviolable, and their Power by no means, for no Cauſe whatſoever, to be Reſiſted; and if the Law of God have ſet them above Reſiſtance, and Granted them Immunity from all Humane Juriſdiction, ſurely, no Laws, Compacts or Covenants of Men can deprive them of that Royal Prerogative, and Render them Obnoxious to Humane Coercion: And the Kings of *England* by our Laws are ſuch as the Law of God hath made them; Sacred and Irreſiſtible. The King hath among us the Supream Power, and meer Empire, ſaith

ſaith Mr. *Cambden*, Our Lord the King hath Ordinary Juriſdiction, Dignity and Power over all in his Kingdom; every one is under the King, and he under none, the King hath no Peer in his Kingdom, much more ought he to have no Superior, for ſo he ſhould be Inferior to his Subjects. *Bracton.*

The Crown of *England* hath been ſo free at all times, that it hath been in no Earthly Subjection, but immediately to God: And 'tis moſt agreeable to Reaſon, and Abſolutely Neceſſary to Government, that Kings ſhould be in their Perſons and Power above all Force or Oppoſition; otherwiſe the Government could never be ſafe, but every Ambitious and Diſcontented Perſon who could make a Party, might make a pretence of Miſgovernment, and raiſe Force againſt his Prince, and fill the Kingdom with Bloud and Confuſion: No Tyranny in a King can be ſo Miſchievous to a People as ſuch a Liberty; if Kings had not a Supream and Irreſiſtible Authority, None, who hath the Reaſon of a Man would be a King, ſince his Life and Crown would ever be in Danger, upon every Diſpleaſure or Diſcontent of the unconſtant People, or ſome pretended Patriot: For 'tis not very eaſy, nay 'tis ſcarce poſſible, for any Prince ſo to Govern as to pleaſe all his Subjects; One would have this, Another that, and the ſame Man diſlikes to morrow, what to Day hugely takes him. What Prince, tho never ſo Wiſe, Juſt and Popular, was ever able to pleaſe his People, All, in all Things, at all Times? *Moſes* the moſt Meek, Upright, Self-Denying, Prince that ever was, yet was not free from the Mutinies and Rebellions of *Iſrael*: *Samuel*, who dares Appeal to the People, to Queſtion if they can the Righteouſneſs of his Government: Yet they are weary of him, and long for a change, and a flattering *Abſolom* can ſteal the *16. Rich. 2.*

Hearts of the People from a *David* the beſt of Kings; But ſuppoſe a King do not Rule as he ought, think not that Another Man's Neglect of his Duty; can diſcharge thee from thine: No; *fac quod Tuum*, Do thine own Duty in thy place; if the Ruler do not his, God will call him to an Account, to None but God only he is Accountable, having on Earth no Superior; and we ought to have Charitable thoughts of Our Rulers. We are Apt to complain, and 'tis Eaſy to find fault: But 'tis unbecoming Subjects, who ought to have a great Reverence and Honor for Kings, and to Conſider they are God's Repreſentatives upon Earth, that he hath imprinted on them the Rays of his own Majeſty, given them his own Name and Appellation, Gods, Delegated unto them his own Authority to Govern his People; and therefore Subjects ſhould Dread and Revere Princes, and ſpeak and think of them with greateſt Awfulneſs, and that tho they Rule with Rigor, ſince they Rule by the Ordinance of God; and therefore tho we ſuffer wrongfully, we ought to ſubmit with all patience and Humility. 'Tis God's own Command, we ſhould be Subject to our Maſters with all fear; not only to the Good and Gentle, but alſo to the froward, if we think our Caſe hard, let us Remember, 'tis an Affliction God hath laid upon us, and our ſins have Deſerved it, and we muſt Bear it: Let us bring the Caſe Home to our ſelves, we are Fathers or Maſters of Families, if our Children or Servants do think, we do not Govern our Families aright; Is it fit and Juſt, they ſhould Riſe up againſt us, and Deny us Obedience? All Good Subjects will, and all Subjects ought to Obey bad Princes, and by no means to Reſiſt them: Be they never ſo bad Kings we ought to be Good Subjects; no Miſgovernment in a Prince can Juſtify the Peoples Diſobedience, his Lawful and Juſt

1 Pet. 2.

Juſt Commands we muſt Obey, if he Command any thing Apparently ſinful, we muſt Obey God rather then Man; But we muſt by no means Reſiſt, if we can not perform the Commandment we muſt ſubmit to the puniſhment, we muſt yield a paſſive where we cannot give an Active Obedience; and that paſſive muſt alſo be ſo far Active, that it muſt be cheerful, humble and patient. This the Goſpel teacheth. This the Apoſtles and Primitive Chriſtians practiſed. This the Bleſſed Jeſus our great Exemplar, and in this very Caſe we are Commanded to follow his Example, *Who when he was reviled, Reviled not again, when he ſuffered, he threatned not, but committed himſelf unto him that Judgeth Righteouſly.* 1 Pet. 2. 23. This is the Doctrine of our Church, and I may Deliver it as a Meaſured Truth, that the King hath ſo many, and no more, nor leſs truly Loyal and Faithful Subjects, as there are in the Kingdom true and faithful Sons of the Church of *England.* Theſe have learnt from the Goſpel to be ſubject, and to ſuffer for Conſcience ſake, but never, upon any pretence of Conſcience to Reſiſt or be Diſobedient. As for the *Papiſts* and Diſſenters, I do in Charity believe that very many of them are Good natur'd, and of peacable Diſpoſitions, and mean well to the King and the Government. But, I fear their ſouls are not their own, if a ſtrong Temptation from their Leaders, and a fair Opportunity for promoting the Catholick, or the Good Old Cauſe be offered, and their Trumpet ſound, they muſt Arm and Prepare for the Battle. Thus we ſee it Clear that Kingly Power is by the Laws of God and the Land, Supreme and Sacred, and no Miſgovernment in a Prince can juſtifie any violent Attempt, or practice againſt him: But bleſſed be God, we have a Prince, whoſe Government is Righteous, Religious, Juſt and Clement, and therefore to conſpire againſt

againſt his Perſon, and Government is the greateſt and moſt prodigious wickedneſs that can be committed.

Section V.

Shewing that the Diſſenters *are much more dangerous Adverſaries to the King, and the Church, then the* Papiſts.

THat they are Both Irreconcilable Adverſaries to the Church of *England*, and for the ſake of it to the King, who under God preſerves it, is undeniable, as before we have ſhewed from their Seditious practices againſt them ever ſince the Reformation, when ever they thought they had Advantage or Opportunity: Both Aiming at their Ruin, no leſs then which will ſatisfie them, and to effect it they have left no ſtone unturn'd. But the greater danger is from *Diſſenters*, then from *Papiſts*. The *Papiſts* are in Number inconſiderable, by Eſtimate not the Hundredth part of the Nation: But the Diſſenters are exceeding Numerous, and have often boaſted their Numbers, Power and Wealth; and they make great ſhews of Godlineſs above others, whereby they gain upon many well meaning Perſons, who think becauſe they have the Form, they have alſo the Power of Godlineſs; and we have generally an Averſation from *Papiſts*, and a Compaſſion for *Diſſenters*; and they are mighty Popular, and by affected Phraſes, Tones, Geſtures, and other ſingularities Allure the Simple and Unſtable, and Draw

Draw Diſciples after them, and they are huge bold, and daring. Ever declaring againſt the Government, and Expoſing the Vices of the Times, and Crying out againſt Popery, and Accuſing the Ceremonies of the Church as ſuch, and Complaining againſt Perſecution, and pleading for Liberty of Conſcience, and charging the conformable Clergy, the Biſhops eſpecially, with Pride, Idleneſs, and Covetouſneſs, and calling them Men-pleaſers, and Time-ſervers: Thus by caſting an *Odium* upon others, they draw Eſteem and Affection to themſelves. And becauſe they hold in great part the ſame Principles with the Church of *England*; pretending to differ in few things, and thoſe only Circumſtantial. But the *Papiſts*, and the Church of *England* differ in very many ſubſtantial points, and they Eſteem us Hereticks, and ſcarcely Chriſtians; and 'tis their Doctrine that Hereticks are to be Burnt and Deſtroyed: Therefore we fear much more from them, then from the Diſſenters, and ſo againſt thoſe we are not ſo very vigilant; and therefore more Obnoxious to their Danger. And we Converſe with them, Match with them, Trade with them, and Eſteem them Members of our Church, they ſometimes, and in ſome Duties Communicating with it. But, that they are more formidable and we in much greater Danger from them, then from the *Papiſts*, we need not go about to Demonſtrate. Themſelves have done it, our Late and Lamentable Experience tells us: They have Deſtroyed the King, and the Church Once, and therefore may do it again; and now when they Cry out againſt the *Popiſh* Plot, and pretend to fear from it as much as we of the Church of *England*, they have been told often enough, that the Only way to Defeat it is to Joyn with the Church, and that the very Deſign of the Plot is againſt the Church as by Law eſtabliſhed: Being the Only

Bulwark

Bulwark againſt Popery, and Defenſative of the *Proteſtant* Religion at Home and Abroad, and that the *Papiſts* are mightily gratified and ſtrengthned by their Separation from us, and that they uſe all arts to widen the Breach, and by keeping up their Diſtance from Our Church, they do the work of the *Papiſts* for them; and if ever Popery obtain again in *England*, it will be more by the Aids of the *Non-conformiſts*, dividing from, and Aſſaulting Our Church, than by the Power and Policies of the *Papiſts* themſelves. To all this they are as Deaf as the Adder, and will not be Charmed or Courted to our, and their own ſafety: But Reflecting upon their late proſperous Actings, they take freſh Courage to take the ſame Meaſures; We have, ſay they, once both Triumphed over the Church of *England*, and Trampled upon Popery, and why may we not do it again? And to do it they have now freſhly Attempted; and had not the Divine Goodneſs, and Mercy, in compaſſion to this poor Church, Interpoſed, and the Wiſdom, and Providence of God (as it hath ever) watched over the King, and kept him ſafe under the Shadow of his Wings, we had been their Prey, and Spoil, and they, and the *Papiſts*, left to try their ſtrength and skill, who ſhould hold and keep it.

Section

Section VI.

'Tis againſt the Rules of Chriſtianity that any Man ſhould ſuffer in Perſon or Eſtate meerly for Religion.

HAving been ſo plain, the *Papiſts*, and *Diſſenters*, will ſay I am ſevere againſt them, and Accuſe them as Dangerous, to Render them Odious, and Exaſperate the Government againſt them: To perſecute them for Acting according to their Conſcience. No, I meddle not with their Conſcience; only I wiſh it were guided by better Rules and Principles: and I am ſo great an Enemy to Perſecution, that I would not a Hair of their Head ſhould periſh; and I judg it againſt the Rules of Chriſtianity, that any Man of any Perſuaſion whatſoever ſhould ſuffer in Body or Eſtate meerly for Religion. Our Bleſſed Lord, the Author of the Chriſtian Religion, hath by his own Admirable Example, and his Commands in the Goſpel, taught us to be Meek, Lowly, Gentle, Peaceable, and Obedient, to deny our ſelves, and take up our Croſs and follow Him. Peace and Love were his laſt Legacies, and are the Cognizance of his True Diſciples, his True Servants are Sheep, and Lambs, and Doves, not Tygers and Wolves in Sheeps Clothing. The Evangelical Prophet foretels this Gracious Temper and Good Nature of Chriſtians under the Goſpel; *The Wolf ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid; They ſhall not deſtroy in all my Holy Mountain.* Where the Magiſtrate is Chriſtian, he hath a *Iſaiah* 11. 6, 9.

Divine Authority, and is obliged as a Nurſing Father of the Church to Defend it by Civil Power, and to ſee that the Religion and Eccleſiaſtical Order be not Affronted or violated by Schiſm or Sedition, and that the publick Peace in the Church, as well as in the State, be not diſturbed: But the proper Means Chriſt hath Ordained for the Reſtraint of Error, Hereſie, and Schiſm, are Spiritual and Eccleſiaſtical Cenſures, to be Inflicted by the Governours of the Church; Perſecution for Religion, tho complained of by *Papiſts* and *Diſſenters* when they are under, yet when uppermoſt they have uſed and Acted it with Rigor enough: But the Kings and the Laws of *England* have never ſince the Reformation Ordained Civil puniſhments meerly for Religion. Our Laws which Concern the Church are not Sanguinary, like thoſe of *Draco*, written in Bloud. Nor hath any *Papiſt* or *Diſſenter* ever ſuffered for his Religion, but for Faction and Sedition, Treaſon and Rebellion, and Adhering to a Forreign Supremacy. And here I Remember that I have ſaid the Bill for Excluſion was not only Unpolitick, but Unchriſtian, and I ſhall Preſume to ſay more, tho many are for (ſuppoſed) Political Ends and Intereſts; yet no Proteſtant of what Denomination ſoever, no not the Contrivers and Promoters of the Bill it ſelf, are or can be in Heart or Conſcience for that Bill of Excluſion, and I have this plain Reaſon to give for it: That every one of what perſuaſion in Religion ſoever, whether Church of *England* Man or Diſſenter, *Epiſcopal*, or *Presbyterian*, *Independent* or any other, doth think it hard Meaſure, Great Injuſtice, and a Mighty wrong to be by a Law debarr'd from his Inheritance only for his Conſcience and Judgment in Religion: Had that Bill paſt I Tremble to think what would have been its Conſequences. Some of them I have Mention'd: This only I ſay and pray,

pray, May the King long live; for me, I ſhall with the Loyal Addreſſors, as long as I live, be for the Succeſſion, and I hope if God ſhall call me to that Honor, he will give me the paſſive fortitude, to Dye for the Religion of the Church of *England*, and if thoſe who are for Excluſion, would not exclude themſelves, but Cordially Join with this Beſt Church in the World, and we did all Live according to its Excellent and Holy Rules, we might calmly without theſe Great thoughts of Heart, leave the Succeſſion to God's Providence, and ſatisfie our ſelves that he would preſerve the Eſtabliſhed Religion, which his own Right Hand hath planted and Mercifully Reſtored.

Let us for a Concluſion of this point Hear the Kings Judgment. 'His Majeſty is not Convinc't, that vio- Lord Chan. *Shaftsbury* his Speech.
'lent ways are the Intereſt of Religion, or the Church:
'He Loves not Bloud, or Rigorous Severities: But
'where Mild or Gentle ways may be uſed by a Wiſe
'Prince he is certain to chooſe them. How Horrible then? How ungrateful and inexcuſable is the wickedneſs of thoſe who have Deſigned againſt the Sacred Life of ſo Merciful a Prince, who profeſſeth himſelf ſo tender of theirs? How perfectly well (if not too well) hath he learnt that Leſſon of his Saviour, *Love your Enemys?* Shall I after the King ſay the words of Sr. *Lionel Jenkins.* an Honorable Stateſman? 'I think it is Contrary to the
'Principles of Our Religion, that we ſhould Diſpoſſeſs
'a Man of his Birth-right, becauſe he Differs from us
'in point of Faith; for it is not Agreed by all, that Do-
'minion is founded in Grace, for my part I think there
'is more Popery in this Bill, than there can poſſibly be
'in the Nation without it, for none but *Papiſts*, and
'Fifth Monarchy Men, did ever go about to Diſinherit
'Men for their Religion.

Section VII.

I ſhall now in all Humility offer a Ready Eaſy and, as I conceive, the only and Effectual way and means to ſecure for ever the Government and Religion, to preſerve the Church and State in Peace, and to Eſtabliſh both above all fear or danger from Papiſts *and* Diſſenters *without the leaſt Perſecution, Violence or Injury to either, in Perſon and Eſtate.*

MEans for this end have been by many both formerly and lately propoſed, but have proved little effectual for the ſuppreſſion of *Popery*; ſome thinking by dividing thoſe of that Religion they may command them, have diſtinguiſhed between *Papiſts* and Roman Catholicks, and have offered their taking of a Teſt to ſecure the Government and our Religion: But the diſtinction is without a difference, and no Teſt is ſtrong enough to hold a Roman Catholick? No tye ſo faſt but the Old Gentleman at *Rome* can looſe the Gordian knot by Diſpenſation. And for quieting or bringing over the Nonconformiſts to our Church, ſome have made offers of huge liberties in diſpenſing with the Ceremonies, but thoſe offers have been ſlighted and the propoſer Baited and Libelled: Another courſe muſt be taken, ſince we cannot gain them, that we need not

Conſiderations for ſuppreſſing of *Popery*.

Unreaſonableneſs of Separation, Preface, p. 81.

not fear them, Both the Parties muſt be kept under and deprived of all Power to do Miſchief: Their hands muſt be bound for the ſaving their own Heads and Ours, to ſecure them from doing harm to the Government and Themſelves. In what Kingdom ſoever there are conſiderable Partys different in Religion from that by Law Eſtabliſhed, the Rules of Policy require a ſtrict care to be taken, both that ſuch as joyn not with the Publick Profeſſion, have all Power taken from them, and that the State have always Power and forces to to ſuppreſs them, if Exorbitant.

You will ſay, What can this Power, theſe Forces be but a ſtanding Army? And ſo you will confirm the Jealouſy, That there is a Deſign of Governing by an Abſolute and Arbitrary Power, and then farewel our Libertys and Properties, we ſhall be Slaves, and Vaſſals, Ruled with a Rod of Iron, by the Sword, and the will of Our Ruler, and ſo all Law ſhall be laid aſide. No, ſo all ſhall be quiet Subjects, and the Laws ſhall be ſecured unto us with our Peace. Let not the Name of a ſtanding Army affright us. A ſtanding Army, as our Circumſtances are, and are like to be, is abſolutely neceſſary, the undermining our Peace, and the Conſpiracies againſt the King, and the Church, and the Government, have made it ſo; and a ſtanding Army is ſo well conſiſtent with Law, that the Law hath Eſtabliſhed it. To ſpeak plainly, the ſtanding Army I mean, is the Militia of the Nation; which by Law is in the King: But as it hath been Managed is uſeleſs, or very little Serviceable; Nay, in the Beginning of the late Rebellion, 'twas pernicious: The Arms being in the Hands of the *Plebeians* were generally delivered up in moſt parts of the Kingdom to the Kings Enemies; and abundance of thoſe that bare them went into their Army, and ſo they fought againſt the King with his own Souldiers.

diers and Weapons: And in this preſent deſign of an Inſurrection, tis to be feared they would have done the ſame, and perhaps for that reaſon they were not called together; and had the Inſurrection been made, as was by ſome deſigned, in City and Country, His Majeſtys Guards (beſides that they could not be ſpared from the defence of his Perſon) could not have been preſent in both, nor ſafely divided to oppoſe both: Nor had they Numbers and Power to ſuppreſs them: But the Militia, if faithful and rightly managed, might have been an Ubiquitary Army, they could have been in City and Country all the Kingdom over to prevent the forming of any Inſurrection; Tis certainly moſt eaſy as well as neceſſary, ſo to order the Militia as to render it effectual to the Eſtabliſhment of Peace, and the ſuppreſſion of all who would violate it, and are given to change. Thus as a rude Eſſay I propoſe it to be perfected by wiſer Heads and better Hands, or to offer an occaſion for the tender of ſome other and better means for the ſecurity of our Peace and removing our fears and dangers.

1. As the Lords Lieutenants and their Deputies chuſe the Commanders and Commiſſion Officers of the Militia; ſo let them with the Commiſſion Officers chuſe the Souldiers, eſpecially the Foot, and let ſuch be choſen, who are well known unto them to be Loyal, Sober, valiant and truely faithful to the Church of *England*, and let not the Election be made by thoſe who are charged with the Arms, who may many of them be Ill affected and who have little judgment and leſs care, but to fill up the Number, and eſcape the Penalty, and ſerve the preſent turn, not regarding the King and Kingdoms ſervice.

2. Let the Troups and Companys be frequently Muſtered, and Trained, and Taught the Order and Diſcipline

pline of War perfectly. To this end let every Captain exerciſe his Troup and Company once a Month, and every Colonel his Regiment once in Three months, and let the whole Militia of each County be exerciſed once in a Year.

3. Let the Commanders and Souldiers have conſtant pay, which will encourage them to learn the art of War, and to ſerve their King and Country with courage and faithfulneſs, and, whereby they will be obliged to Order and Diſcipline, pay them well, and you may have them at command, and puniſh them if Irregular and Exorbitant.

4. Let the inferiour Officers as Serjeants and Corporals, and ſo many Souldiers as they ſhall have uſe for (which may be ſingle perſons) be Menial Servants unto, and live with the Deputy Lieutenants, and the Commiſſion Officers; ſo a ſmall wages beſides their pay will maintain them liberally, and they will be ready, and ſpeedily gather together, to make conſiderable reſiſtance, upon any occaſion, and be ſerviceable until the whole Company can be drawn to a Rendevouz.

But where ſhall they have conſtant pay? The Country is not able to bear ſo great a burden? The Country may be eaſed, and yet the Souldiers duly paid: Let there be a conſtant, but moderate Fine, laid upon *Papiſts* and *Diſſenters*, according to their Eſtate, if but Twelvepence a *Sunday* for not coming to Church and a proportionable Penalty for not receiving the Sacrament. This with a little contribution from thoſe who find Arms will maintain the Militia; and this as it will be an eaſe to the Country; ſo alſo to the *Papiſts* and *Diſſenters*, and a ſafety as well to themſelves as to us. They will only be put to a little charge to prevent their Rebellion, and thereby to preſerve their Lives and Eſtates; if this contribution impoſed will not reach,

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ſome addition may be found out, which will be no grievance to the Subject; for when I propoſe a conſtant Pay, I mean ſuch as may be moderate: not ſuch as thoſe muſt have, who are upon conſtant Service, or live upon a Military Profeſſion, but ſuch as may be an encouraging acceſſion to the Officers Eſtates, and the Souldiers Civil Trade and Calling.

This you may ſay will be a Preſervation to the Kingdom, but is no Protection to the Kings Perſon, which is equally to be regarded, the Kingdoms ſafety being bound up in the Life and Safety of the King: yes, this will be a Protection alſo to the Kings Perſon, for none will Attempt againſt the King, but in deſign to overthrow the Government, and gain the Supreme Power to themſelves, but this they can never hope, when the Kingdom in all parts is put in ſuch a poſture of Defence; beſides, the ſafety of the King is provided for by His guards, which are neceſſary to be kept up, and liberally maintained, and all good Subjects deſire their continuance, for the defence of his Royal and Sacred Perſon. This is the way and means I humbly propoſe, to ſecure the Government from all ſeditious Attempts, and to eſtabliſh Peace in the State.

I have further to offer the means for ſecuring the peace of the Church for preſerving and propagating the Proteſtant Religion by Law Eſtabliſhed, and for the ſuppreſſion and gradual Abolition of *Popery* and *Nonconformity*; and here I obſerve, that one, if not the only cauſe, that the ſeveral ways, which have been propoſed in order to our Peace and Union, have had little effect, is, that all parties do juſtifie themſelves, and lay all the blame upon their Adverſaries; and perhaps I ſhould not be very partial, ſhould I acquit our Church wholly, and charge home upon *Papiſts* and *Diſſenters* their many and great errors and miſcarriages; but

but I ſhall not do it, taking no pleaſure in being an Accuſer of my Brethren; but ſhall confeſs the old and new *Diſſenters* Accuſation true (tho not in their ſenſe,) that the Church of *England* is much declined from what it was, and needs a Reformation, and ſuch too as they cry out for, a thorough Reformation, and that a Reformation of our Church is the only Effectual means to preſerve it, and to bring home its Adverſaries unto its Communion, however to ſtop their Mouths, and render them Inexcuſable.

But it will be ſaid, This propoſal of a Reformation, is a contradiction to what I have before Affirmed: That our Fore-Fathers made a happy, orderly, and compleat Reformation, purging out all that was Erroneous and Superſtitious, retaining all that was Good and Tolerable, and that the Religion by Law Eſtabliſhed, is agreeable to the Holy Scriptures in Doctrine, Worſhip, and Government: If our Reformation be compleat, and the Religion Eſtabliſhed agreeable to the Scriptures, what other Reformation doth the Church need? What other can you propoſe? *I Anſwer:* There is notwithſtanding great need of a Thorough Reformation; which till it be made, we cannot rightly diſcharge our Duty, and our Conſciences, nor ſtill the out-cries of the *Diſſenters*, and they will have much to Object againſt us, and ſomething plauſible to ſay for their ſeparation: To be plain, the Reformation I propoſe, and move for, as the moſt Effectual, and, for ought I know, only means (by Gods bleſſing) to preſerve the Church, (and if we purſue it, we may be confident of his Bleſſing) is, that all who are Members of the Church of *England* do return unto, and ſtrictly Obey the Conſtitutions of the Church

made at its first Happy Reformation. 'Tis no novelty I propose, no alteration of the Order Established; 'tis not a Reformation of Things, but Persons; not of the Decrees and Constitutions of the Church, but of the Errors and Irregularities of Church-men, who have abundance of them neglected and violated the Churches Religious Injunctions, that I plead for; and truly with grief of Heart I may say, the wholsome Orders of our Church have been as much Contemned by very many professed Sons of the Church, both of the Clergy and the Laity, as by its Adversaries, which, by comparing their practice with the Laws of the Church, might too easily be Demonstrated; those of them which, for the Blessed End now mentioned, ought to be put in strict and constant Execution by the Governours of the Church, and to which the Governed owe all Obedience, I shall mention, (and, where there is cause, the neglect of them,) which I shall lay open with as much tenderness as may consist with Faithfulness.

Honour as well as Order requires I should begin with the Governours, the most Reverend Fathers the Bishops.

The Bishops Appeal. That their Office is of Apostolical Authority, I have many Years since publickly asserted, and that the present Bishops are of rare Accomplishments, Eminent Learning, and Excellently Religious Lives is known to all in every Orb, where those lights do shine.

The Office of a Bishop hath some things common with the Inferiour Clergy, some proper and peculiar to that Order.

Of the first sort is Preaching the Gospel and Administration of the Sacraments, and as Priests at their Ordination, so Bishops at their Consecration, are very

very frequently reminded of this Duty, as may be ſeen in the Epiſtles, Goſpels, Prayers, Queſtions, and the ſolemn delivering of the Bible by the Arch-Biſhop, 'Are you Determined out of the Holy 'Scriptures, to Inſtruct the People committed to 'your Charge? Thats one Queſtion, and the Biſhop Anſwers, 'I am ſo determined by Gods Grace. 'Another is, Will you Faithfully Exerciſe your ſelf 'in the Holy Scriptures, and call upon God by Pray-'er, for the due underſtanding of the ſame, ſo as 'you may be able by them, to Teach and Exhort 'with wholſome Doctrine, and to withſtand and 'convince the Gain-ſayers? He Anſwers, I will 'do ſo by the help of God. And at the delivering of the Bible, the Arch-Biſhop uſeth theſe words, 'Give heed unto Reading, Exhortation and Doctrine, 'be diligent in doing them, for by ſo doing, thou 'ſhalt ſave thy ſelf and thoſe that hear thee. The Primitive Biſhops rarely well obſerved this Charge, they Preached frequently ſome of them Daily, we have their Sermons, Homilies, and Expoſitions delivered *Vivâ voce* in their Churches; nay, Biſhops were then the only Preachers in the Mother Churches, and in their preſence the Prieſts Preached not. And as the Holy Scriptures, their Holy Conſecration, and the Pious Examples of the Primitive Biſhops; ſo alſo his Majeſty piouſly requires Preaching from Biſhops as much, as oft as they are able. I accuſe none of neglect, I know diverſe Biſhops, who are frequent Preachers; and ſome are to be Excuſed for Age; yet by ſometimes doing this Duty, they will diſcharge their own Conſcience, and keep up the Reputation of their Order. Let that loud clamor of the *Non-conformiſts* be ſilenc't, or proved a Calumny, that the Biſhops are too great and to good to Preach. And ſure

Kings Decl. conc. Eccleſ. affairs.

I am, it would hugely pleaſe the Conformable Sons of the Church, to ſee thoſe venerable Fathers Inſtructing their Children, thoſe Chief Shepherds feeding their Sheep. How beautiful would their feet be, where ever they came to Preach the Goſpel of Peace? How greatly would it add to the Honour of that high Order, and to the Edification of the Church in Piety and Obedience to God and the King? And 'twould recover the Honour of Preaching, which is by too many greatly deſpiſed, as well as by others Idolized. The words of Inferior Miniſters have generally ſmall Regard; but the words of thoſe Maſters of the Aſſemblies will be as Goads piercing the Peoples Hearts, and as Nails will faſten their Holy Inſtructions there, their Doctrines would come with Authority, and be received as Oracles, and make upon the hearers a deep and laſting Impreſſion, and thoſe Biſhops, who for Years and Bodily weakneſs, are not able to Preach, would do great Service to the Church, if they would vindicate its Doctrine and Diſcipline, by writing againſt the Errors of the *Romaniſts* and *Diſſenters*, as in former times our Biſhops have done; but of late very few, tho never more need; the work being left to thoſe of the lower Order, who are oppoſed with much more Confidence by their Adverſaries, thinking themſelves their Matches and Equals; but they durſt not be ſo hardy to attack the more Learned and Venerable Biſhops.

The Offices of Biſhops proper and peculiar to that Order are,

1. Ordination of Prieſts and Deacons to Serve the Church in Holy Miniſtrations, concerning which the *Canons* of our Church do give Excellent Rules, as

as to their Title, Quality, and Examination, as alſo the place where they are to be Ordained.

For their Title the *Canon* provideth, that it be Real, not pretended; that none be admitted Deacon or Prieſt, who hath not ſome certain place where he may uſe his function. *Canon* 33.

For their Quality it Requires them to Exhibit Letters Teſtimonial of their good Life and Converſation, under the Seal of ſome Colledge in *Cambridge* or *Oxford*, or from three or four grave Miniſters, together with the Subſcription and Teſtimony of other credible Perſons, who have known their Life and Behavior, for three Years before. *Canon* 34.

For their Examination the *Canon* ſaith, it ſhall diligently be made by the Biſhop himſelf, or if He ſhall have any Lawful Impediment by thoſe Miniſters who ſhall aſiſt at the Impoſition of hands. *Canon* 35.

In all theſe my Lords the Biſhops cannot be too vigilant, for thoſe who do not fairly Enter in at the Door, will ſcarce be true Shepherds of the Sheep; and indeed the Church is overſtockt, and many are Idle, having no place in the Vineyard where to work. The greateſt fault here, (and too general it is,) lies at thoſe Miniſters Doors, who are too eaſie in giving unto ſuch, Titles and Teſtimonies. The *Canon* ſaith, who admits *ſine Titulo*, ſhall maintain ſuch Perſon till He prefer him. If the Miniſter who gives a falſe Title and Teſtimony, and Impoſes on the Biſhop, were bound to do it, 'twould make them more cautious, and be a barr to many unmeet Perſons, who Intrude into the Miniſtry.

The place where Miniſters are to be Ordained the *Canon* tells us, ſhall be the *Cathedral* or Pariſh Church where the Biſhop reſideth, the Church deſigning Holy Ordination to be Publick and Solemn, and that a *Canon* 31.

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considerable number of the People being present, and beholding the solemnity and sacredness of the Admission of Ministers into Holy Orders, may have a great Reverence for them and their Ministration: And another Reason is given in the Form of Ordination, that if any of the People have any Impediment, or notable Crime to Object against any, for which he ought not to be Received into the Holy Ministry, they may come forth and shew it, for which Cause it were to be wished that Ordinations might not be made in private Chappels, unless upon some Extraordinary occasion.

2. Confirmation, as the 60. *Canon* saith, is a Solemn, Ancient, and Laudable Rite, continued in the Church from the Apostles times, and it wills, and appoints the performance of it once in three Years, by the Bishop or his Suffragan, laying hands on Children Baptized, and Instructed by the Church Catechism in Christian Religion, praying over them, and Blessing them: the due performance of this Office is of mighty Benefit to the Church, and will cause Ministers to be diligent in the great, but greatly neglected, Duty of Catechising; it will cause Masters of Families to send their Children and Servants to be Catechised, and also cause the Youth carefully to Learn the Principles of Religion; and the Effectual, Fervent Prayers and Blessing of those righteous Men, the Fathers of the Church, will avail much to those who are Confirmed, for their growth in Grace and in the knowledg of our Blessed Lord and Saviour *JESUS CHRIST.* This Office I cannot say is neglected; but in some Dioceses, 'tis not possible to be performed by the Bishops, if they Confirm once only in three Years, as they visit. Nay not if they Confirmed every Year, nor can the Sureties perform their promise of bringing those for whom they

York, Lincoln, Chester, and others.

they are Sponſors to the Biſhop, to be confirmed by him; the Dioceſes are ſo large, that the Biſhops can not come to them, nor they be brought to him, eſpecially thoſe of the meaneſt ſort, who are by far the moſt. I know no way how this neceſſary Office can be performed, unleſs, as the Canon mentions, by Suffragan Biſhops; ſuch formerly there have been, and are as needful now in thoſe great Dioceſes, and might be Honourably maintained, and no diminution made of the Biſhops Revenue: However ſome care ſhould be taken, that the Sureties may be capable to perform ſo Religious a Charge, and not be obliged to an Impoſſibility.

3. Viſitation of the Churches in their Dioceſe is another work of the Biſhop, and 'tis to be done, as Confirmation, once in three Years, and by doing it Perſonally, the Reverend Biſhops will diſcharge a great Duty to God and the Church, they will Honour the Clergy by their Venerable Preſence, and Honour themſelves, by the Regardful Attendance of their Clergy, and their preſence will have a great Influence, both upon the Clergy and Laiety, and will Excite them to Piety, Vertue, and Obedience, and Deterr them from Sin, Vice, and Irregularity. Their going, as the Honourable Judges, the Circuit in their Dioceſe, will work a great Reformation of manners; could the Judges commit the buſineſs of the Aſſize to the Aſſociates, or other never ſo able Lawyers, Judgment and Juſtice would not be ſo well Executed, nor the People in any Degree ſo well ſatiſfied; ſo when the Biſhops commit the Affair of Viſitation to their Chancellours and Officials, tho worthy and able, the work will neither be ſo well done, nor ſo well taken, the People will not have that Reverence for their Perſons, nor Regard for their

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Cenſures, as for the Biſhops; and it would be alſo much for their Honour and the Churches good and ſatisfaction, if they ſometimes ſate as ſome Biſhops have done in their Conſiſtories.

Arch-Deacons have by our Laws a part in the Eccleſiaſtical Government, ſome will ſay they take upon them the whole; two Years they are to Viſit, the Biſhop a third, and that third Year they will Viſit alſo; it were to be wiſhed, the Biſhop might be Biſhop one Year in three; 'tis a Diſhonour to him, and charges his Viſitation as Imperfect, that the Arch-Deacon muſt tread upon his heels by another Viſitation, and 'tis a grievance and a charge to Miniſters and Church-Wardens, who muſt Travel twice in a Year many Miles, and preſent twice, and twice pay Fees for Procurations: They are put off with this for an Anſwer, that the Arch-Deacon pays Tenths every Year, and therefore every Year ought to Receive Procurations. The Biſhops may ſay the ſame, and demand Procurations Yearly alſo: But their Tenths are not ſo great, and they have moſt of them Corps and Yearly Rents, and they have thoſe Dignities *eâ Oneratione.* The Biſhops we hope will command them to do their Duty, who ſo ſeverely Exact, as we Judg, more then their due, and will cauſe them to viſit Perſonally.

I am ſorry to tell the World, that I know an Arch-Deacon who Excommunicated a Miniſter for Refuſing to pay Procurations in the Biſhops Year of Viſitation, and he Died Excommunicate, and yet this very Arch-Deacon hath Excommunicated himſelf, and hath not Perſonally Viſited, nor ſo much as ſet his Foot in his Arch-Deaconry (tho one of the largeſt in *England*) theſe twenty Years. We confeſs there are worthy Perſons Officials; But we would not always be turned

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over to them, and it opens the Mouths of the *Preſbyterians*, that we condemn them for their Lay-Elders ruling with *Preſbyters*, and yet our Church is moſtly ruled by Lay-Elders without *Preſbyters*, and it is to be deſired that the Arch-Deacon, being a Governour, ſubordinate to the Biſhop, ſhould be obliged to give the ſame Articles with the Biſhop; and indeed that there were one Body of Articles taken out of the *Canons*, and by that the whole Church of *England* might be Viſited.

The 43. *Canon* requires Deans, Maſters, Wardens, Canons, and Prebendaries in every Church, not only to Preach in their own Perſons, ſo oft as they are bound by Law, but alſo to Preach in other Churches of the ſame Dioceſe, where they are Reſident, and eſpecially in thoſe places, whence they and their Church Receive any Rents or Profits. This *Canon* if duly obſerved, beſides great Spiritual Advantage in the Edification of the People, would bring much Honour to the Church, but it muſt be confeſſed, 'tis in many Churches hugely neglected by Prebendaries, (not to mention the other,) who many of them live at great diſtance, and ſupply not their courſes Perſonally in many Years. I know in one Church, the Prebendaries of the two beſt (called *the Golden*) Prebends, live above ſix-ſcore Miles from them, and never come to perform their courſes, and one of them hath had another Prebend about ſixteen Years, and never ſaw the Church ſince the firſt time he was inſtalled abundance more; there are who Preach by Proxy, procuring any they can, to fill up the hour, to the great Scandal of the Church. There is a good Statute in one Church, (I wiſh it were ſo in all) that ſets a round fine on every Prebendary, who doth not Perſonally Perform his Duty in Preaching there once a

Year. My Lords the Biſhops may do the like in all Churches, the *Canon* Empowering and Commanding them to Puniſh this neglect, according to the Quality of the Offence; and one Excellent and General Remedy they may pleaſe to uſe, which will Effectually work the cure, to confer the Prebends only upon ſuch as Live within their Dioceſe.

The 41. *Canon* limits Pluralities, and enjoins Reſidence; and the 44th Requires Prebendaries to be Reſident on their Benefices. 'No Licence for keeping 'more Benefices with Cure then one, ſhall be grant-'ed to any, but ſuch as are well worthy for Learning, 'and very well able to diſcharge their Duty, and 'ſuch ſhall by ſufficient caution be bound, to make 'their Perſonal Reſidence, for ſome Reaſonable time 'every Year, in each Benefice, which ſhall be but 'thirty Miles diſtant, and they ſhall have under 'them in the place, where they do not Reſide, an 'able Preacher Lawfully Allowed. The General violation of this *Canon* is not to be denied or defended: Againſt Pluralities and Non-reſidence, the *Nonconformiſts* cry out: And indeed there is not any thing, for which they can charge Church-Men, (the Church they cannot) with greater Reaſon and Religion: And hereof the *Conformiſts* complain alſo; and doth not God himſelf complain, *My People Periſh for lack of knowledge*? The Prieſts Lips ſhould preſerve knowledge, and the People ſhould ſeek the Law at his Mouth. But the People will tell you, the Prieſt himſelf is to ſeek, and cannot be found to feed, but to fleece the flock. With great grief of Heart I have read, but ſhall not here repeat the ſevere Invective of an Eminent Lawyer againſt Pluraliſts and Non-reſidents, who tells us, they are againſt the Laws of God and Man, both the Common and Canon Laws,

Sir *Sim. Degg.* Parſons Counſellor.

Laws, and that many of the Richeſt livings have the Pooreſt Curates to ſerve them, their Learning and their Stipends being Equally low and little. I am hugely ſorry, that Lawyers need to Preach unto Divines, and by them they muſt be taught to make Conſcience of their Duties. In ſo plentiful a cauſe, 'tis eaſie to be Eloquent, as ſaith, the Excellent Mr. *Hooker*. I ſhall ſay nothing of my own in the cauſe, but in his moſt Pious and Pathetical Obteſtation, addreſs unto all who are concerned.

Firſt, That they which give Ordination, would as they Tender the very Honour of *JESUS CHRIST*, the Safety of Men, and the Endleſs Good of their own Souls: Take heed, leſt through their Default the Church be found worſe or leſs furniſhed then might be.

Secondly, That they which by Right of Patronage have Power to preſent unto Spiritual Livings, and may in that Reſpect much Damnifie the Church of God, would for the eaſe of their own Account in that dreadful day, conſider, what it is to Betray for Gain, the Souls which *Chriſt* Redeemed with his Blood, what to violate the Sacred Bond of fidelity, and ſolemn promiſe given at the firſt to God and his Church by them, whoſe Original Intereſt, together with the ſelf ſame Title of Right, the ſame Obligation of Duty is likewiſe deſcended.

Thirdly, That they unto whom the Granting of Diſpenſations is committed, or which otherwiſe have any ſtroke in the Diſpoſition of ſuch Preferments, as appertain unto Learned Men, would bethink themſelves what it is to Reſpect any thing, either above or beſides merit, conſidering how hardly the World taketh it, when to Men of conſiderable Note and Quality, there is ſo little regard had, or ſo great unto

them whoſe deſerts are very mean. It being every Mans Hope and Expectation, in the Church of God, eſpecially, that the only purchaſe of greater Rewards, ſhould be always greater Deſerts, and that nothing ſhould ever be able to plant a Thorn, where a Vine ought to grow.

Fourthly, That Honourable Perſonages, and they who by vertue of any principal Office, are enabled to qualify a certain number, and make them Capable of Favors or Faculties above others, ſuffer not their Names to be Abuſed, contrary to the True intent and meaning of wholſome Laws, by Men in whom is nothing Notable, beſides Covetouſneſs and Ambition.

Fifthly, That the Graver and Wiſer ſort, in both Univerſities, or whoſoever they be, with whoſe Approbation the Marks and Recognizances of all Learning are beſtowed, would think the Apoſtles Caution againſt unadviſed Ordinations, not impertinent or unneceſſary to be born in mind, when they Grant Degrees in Schools; Favors which always imply a Teſtimony, given to the Church and Common-wealth, concerning Mens ſufficiency for manners and knowledg. A Teſtimony upon the Credit whereof ſundry Statutes of the Realm are Built; a Teſtimony ſo far available, that nothing is more reſpected for the Warrant of Mens Abilities to ſerve in the Affairs of the Realm; a Teſtimony wherein if they violate that Religion, wherewith it always ought to be given, and ſo thereby induce into Error, ſuch as deem it a thing uncivil, to call the Credit thereof in Queſtion: Let them look that God ſhall return back upon their Heads, and cauſe them in the State of their own Corporations to feel, either one way or other the Puniſhment of thoſe harms, which the Church by

by their negligence doth ſuſtain in that behalf.

Sixthly and Finally, That they who enjoy the benefit of any favour or indulgence, which the Laws permit, would Remember what in Duty towards the Church, and in Conſcience towards God, they ought to do, as what they may do by uſing to their own advantage, whatſoever they ſee tolerated; and unleſs they anſwer Faithfully the Expectation of the Church herein, unleſs they ſincerely bend their Wits day and night, both to Sow, becauſe they Reap, and ſo Sow as much more abundantly, as they Reap more abundantly then other Men, whereunto by their very acceptance of ſuch Benignities they formally bind themſelves. Let them be well aſſured, that the Hony, which they Eat with fraud, ſhall turn in the End into True Gall: Foraſmuch as Laws are the Sacred Image of his Wiſdom, who moſt ſeverely Puniſheth thoſe colorable and ſubtle Crimes, that ſeldom are taken within the walk of Humane Juſtice. Thus *M. Hooker*. May his weighty words and Pious Reaſons be laid to heart by all who are concerned.

Dilapidations fall in next to be conſidered, which to prevent or puniſh ought to be the great care of Arch-Deacons; on this Head I ſhall ſay only the words of the Parſons Counſellor. ‘ The ſecond End of this ‘ good Law againſt *Non-reſidence* is to avoid Dilapi- ‘ dations in the Buildings, belonging to Spiritual Li- ‘ vings, for you ſhall ſeldom ſee a *Non-reſident*, ‘ but he is alſo a Dilapidator, and 'tis no wonder ‘ that he, who neglects the Flock, lets the Sheep- ‘ fold go to Ruine.

Theſe are the good Orders of the Church, which concern the Dignified Clergy; there are others which concern the Church in General as much neglected.

The

The 14. *Canon* enjoyns the *Common-Prayer* to be ſaid Diſtinctly and Reverently, and that all Miniſters ſhall obſerve the Orders, Rites, and Ceremonies, preſcribed in the Book of *Common-Prayer*, as well in Reading the Holy Scriptures and ſaying of Prayers, as in Adminiſtration of the Sacraments; without either diminiſhing or adding any thing in the Matter or Form thereof; and the Act of Uniformity Commands the ſame. 14. Carol. 2.

The 27. *Canon* forbids Miniſters to give the Holy Communion to any, but ſuch as kneel, upon pain of Suſpenſion: And the 58. Requires Miniſters, ſaying the publick Prayers, or Miniſtring the Sacraments or other Rites of the Church, to wear a Decent and Comely Surplice.

Theſe Laws and Orders are neglected by abundance of thoſe who Profeſs themſelves Conformiſts, they Read little of the Churches Prayers, and with little Devotion, they mutter them with a low voice, they run them over in great haſte, they Mince and Mutilate them, and Read them by halves, and the moſt Excellent part of them (the *Litany*) they very rarely Read, nor the Prayer for the Catholick Church, and ſeldom the Commandments, tho part of Holy Scripture, and valuing little the Cenſure of Suſpenſion, they give the Holy Sacrament to thoſe who are ſo ſtiff, that they will not bow their knees in Humble thankfulneſs to *CHRIST*, when they Commemorate his Holy Paſſion, and Receive the Seal of their Pardon; and for the Surplice, we need not with the Author of the Naked Truth Complain that they wear it foul and dirty: To keep it fair and clean, they wear it ſcarce at all: Theſe tho they ſeem little negligences, yet they are great Offences, and I Hope, they will be convinc't, ſo as to Amend them when I have Offered to them theſe Conſiderations. 1. Here-

1. Hereby they fall under the Guilt of flattery and of being Men-Pleaſers, omitting their Duty, to Gratifie the Humor of the People.

2. They live in the Sin of Hypocriſie, their Profeſſion being Conformity, but their Practice a Contempt of it, and a Compliance with *Non-conformiſts*. Nay,

3. They lie under that Dreadful Sin of Perjury, having Declared, Subſcribed, yea Sworn *Conformity* to all the Churches Orders, they Conform but to ſome, caſting off others, and were it not for fear, they would caſt off all, and Conform to none.

4. They live in a continued Diſobedience to the King and the Church, violating their Laws and Orders, and breaking that Unity and Uniformity in the Publick Worſhip, which in a National Church ought to be Religiouſly and Univerſally obſerved.

5. They create Difference between the Throughly Conformable Miniſters and themſelves, Judging and Cenſuring them for doing their Duty, and Faithfully Diſcharging their Conſcience, according to their Oaths and Subſcriptions and Declarations, and 'tis obſerved, they are more Kind and Intimate, and viſit oftner, and converſe more with *Non-conforming* Miniſters, then with ſuch as are Hearty *Conformiſts*.

6. They cauſe Difference among the People, who according as they are affected fall into Heats, Quarrels, and Conteſts about their Miniſters, one party crying up his Miniſter as a good Man and Moderate, that tires them not with ſo many Prayers, and in his Preaching talks not againſt *Diſſenters*, and Men of Tender Conſciences, but Preaches Chriſt, and Chriſtian Liberty, and free Grace, and troubles them not with thoſe Uneaſie and Diſpleaſing Doctrines of Subjection to the King, and Obedience to the Orders of the Church, but,

but, quoth he, your Miniſter is a formal Man, and a Time Server, and is all for the *Common-Prayers* and *Ceremonies*, and is ever and anon Preaching againſt the *Diſſenting Brethren*, and inveighing againſt Schiſm, Sedition, and Rebellion, and to this Harangue the Oppoſite party Retorts, by as ſmart a Repartee.

Thus are Feuds kept up, and the Fire of Contention with ſuch Fuel kept alive and nouriſhed.

7. And, which is ſaddeſt of all, by their halting between *Conformity* and *Non-conformity*, and Miniſtring in the preſcribed Offices ſo, as appears to all they little like them. They render the People Diſaffected to the Churches Orders, they alienate their minds from them, and keep up their Prejudice againſt them; whereas, if they obſerved them all Conſtantly and Exactly, and Read the Prayers with Devotion, Zeal, and Reverence, the People would be Reconciled unto them, and joyn with them in the ſame Reverence and Devotion.

But here (to be Impartial,) I muſt take the Freedom to ſay, that as there are in our Church many Half-Conformiſts, ſo there are too many Hyper-Conformiſts, who overdo the Churches Orders, and place Religion in Rites and Ceremonies, which the Church Commands only for Order and Decency, being as zealous for them, as if they were Eſſential Parts of Gods Worſhip, and telling us the Ceremonies, tho before they are Commanded, are in their own Nature indifferent, yet when Commanded they change their Nature and become Neceſſary; whereas the Church, both in her Articles, and the Liturgy, declares, that the particular Forms of Divine Worſhip and the Rites and Ceremonies appointed to be uſed therein, are things in their own Nature Indifferent, and Alterable,

and

and every National Church hath Authority to Ordain, Change, and Aboliſh Ceremonies and Rites of the Church Ordained only by Mans Authority, and the Excellent Biſhop of *Lincoln* as great an Aſſertor of the Churches Power as any, and who as well knew its Senſe, tells us, the Church enjoyns things Indifferent in Gods Worſhip, only for Decency and Order, but meddles not with their nature, leaving that Indifferent as before. Dr. *Sanderſon.*

And as the *Non-conformiſts* cry up Preaching, ſo as to decry the Prayers of the Church, thoſe do ſo admire the Prayers of the Church as to deſpiſe Preaching, and will by no means Allow any Form of Prayer of the Miniſters Compoſure before his Sermon, tho the *Canon* Allows it, which ſaith, *Before all Sermons Preachers ſhall move the People to joyn with them in this Form or to this Effect, as Briefly as Conveniently they may.* The Writer of Biſhop *Harkets* Life, tells us he never Practiſed bidding of Prayer, and that he affirmed, *Dr. Ravis* and *Dr. Fletcher* Arch-Biſhop *Whitgifts* Chaplains who drew up the 55. *Canon*, and were themſelves after Biſhops, uſed a Form of their own, and he ſaid 'twas St. *Ambroſes* uſe. *Canon* 55.

The Tedious Prayers of many before Sermon, are not to be excuſed, and deſerve a *Phocions* Hatchet, but a Brief Form Suitable to the *Canon* of the Church, cannot Reaſonably be Cenſured; ſome go ſo high as to allow no Prayer at all before Sermon, the Churches Prayers being, as they ſay, ſufficient. I have heard one Condemning all Prayer before Sermons, giving this for a Reaſon, That in the late times Miniſters Prayed Treaſon, but was readily Anſwered, by the ſame Reaſon all Preaching ſhould be forbidden too,

becauſe in the late times they Preached Treaſon; I wiſh thoſe Perſons would Expreſs their eſteem of the Churches Prayers by Reading them: But that they do as ſeldom as they Preach, doing both by their Curates.

Another great pique they have againſt ſinging of *Pſalms* in Parochial Churches, and would have none but in *Cathedrals*, Their Reaſon, becauſe the *Pſalms* are ill Tranſlated, the ſame we Confeſs and Complain with them, but are not of their Opinion, who herein Symbolize with the *Non-conformiſts*, and would Reform by Aboliſhing the uſe for the ſake of the abuſe; I wiſh the good Rules of the Excellent *Dr. Wittenhall* might be put in Practiſe, and the next Convocation would Order a better Tranſlation to be uſed, of which there is choice enough: I Inſtance no further, but obſerve to my ſorrow, that one Extreme begets another, and that the Intemperate Zeal of ſome, for our Lawful and Laudable Ceremonies, and their too high Opinion of them, begets in others the like Zeal againſt them, and of them, and of the Church which enjoyns them, too low an Opinion: Let us Judge of them as the Church Judgeth and teacheth us to do, and let us Heartily and Throughly Conform to them in Obedience to the Church: Thoſe who think their works of Super-erogation beſides and above the Laws of the Church, do hugely Merit from it, do Really much Diſſervice unto it.

I end this point with the Declared Judgment of the now mentioned Biſhop of *Lichfield* in Reference to the High *Conformiſts*, 'He Required Regular *Conformity* to the Doctrine and Diſcipline by Law Eſta-'bliſhed, without under or over-doing, aſſerting that 'in his Opinion Puritaniſm lay on both ſides, who-

'ſo

'ſo did more, as well as leſs, then the Church Com-
'manded was Guilty of it. I add the Judgment of
the Learned late Biſhop of *Ely*, concerning the half Dr. *Lany.*
Conformiſts, called, *The moderate Men*; 'For Men
'of moderate Opinions I am at a loſs to know who
'they ſhould be, for moderation there cannot be but
'between Extremes; now what Extremes are there
'of Opinions in a ſetled Church, unleſs the Church
'be one Extreme, and the Schiſmatick another?
'And then the Man of moderate Opinions, is he
'that is in part Church-Man and in part Schiſ-
'matick.

The 59. *Canon* enjoyns Miniſters to Catechiſe every *Sunday*, and Requires Parents and Maſters to cauſe their Children and Servants, to come to the Church, and Learn the Catechiſm, and lays a Penalty on both in caſe of neglect, but tho no Duty be more neceſſary, none is more neglected, the Peoples fondneſs of after-noon Sermons hath in many places turned Catechiſing out of Doors; and ſo to the great Damage of their Souls the Young (and the Old too,) many of them live in Ignorance of the Fundamental Principles of Chriſtianity, and tho ever Learning, never come to the knowledge of the Truth. The Fathers of the Church have great cauſe here to uſe the Rod of Diſcipline.

The 21. *Canon*, and the Book of *Common-Prayer*, Require every Pariſhioner of Age to Receive the Holy Communion thrice a Year; but abundance of Recuſants there are, who in the Late ſad times have been taught ſome to dread, others to Deſpiſe the Sacrament. Thus between the Preciſe and the Profane

the Lords Table is almoſt empty; The Church-Wardens out of fear or favour, are negligent in preſenting, and if the Miniſter do it, the Abſenters ſlight him and it, and tell him they know the worſt, the Payment of their Fees will bring them off, and ſo it does too many, without any Cenſure, and that Solemn Cenſure of Excommunication, the *Diſſenters* cry out, is inflicted without due Authority, only by Lay-Officers, and laid on for light matters, and taken off for light Fees; The Ends thereof being little regarded, the Reformation of the Criminal, and that by his Example, others may hear and fear, and not do Wickedly. This I Hope is a Calumny, and untrue, but it may give Occaſion to my Lords the Biſhops, to take great care that this Dreadful Sentence may be Rightly Executed, *clave non errante*, and the Keys may be intruſted in no hands, but thoſe who have Power to Shut and Open, to Bind and Looſe.

The 75. *Canon* Requires Sober and Exemplarily Pious Converſation in Miniſters, and here again the *Diſſenters* Exclaim and Expoſe the Conformable Clergy, accuſing them to be Generally Profane and Vicious, and deſigning to Render them Odious and Contemptible. It cannot be otherwiſe, but among ſo many Thouſands there will be ſome Irregular and Immoral, but that they are Generally ſo is a Slander as Untrue as Uncharitable. The contrary I believe True, the Generality of Conformable Miniſters are Perſons of great Sobriety and Piety, thoſe who are not, we Condemn as much as they, tho with more Charity: We Lament, we Pity, we Pray for them, and we Pray the Governours of the Church to Enquire ſtrictly into the manners of the Clergy, and

and ſuch as are Scandalous, to correct with ſeverity.

There are two *Canons* againſt Conventicles, but the Cenſure of thoſe is in Effect taken off from the Church, other Laws being made to Suppreſs them, the Execution whereof the *Diſſenters* charge us Church-Men that we urge and preſs; whether ſo or no, certain it is they are Nurſeries of Schiſm and Sedition. Concerning thoſe that hold them I ſhall only ſay this, were I in their Circumſtances, not Ordained, nor placed in any Charge according to the Conſtitution of the Church, I ſhould Judge my ſelf worthy to be Condemned by the Laws of God and Man, and of all good Order, if I ſhould hold private Meetings, and ſhould conclude, that God had Commanded me to ſit down in Silence, having not opened a Fair and Regular way for my Miniſtration in his Church, and ſhould believe, that God without me could Build his Church, and that Separation and Singularity, and oppoſing Order and Authority, is not the way to Build it, ſince God in all the Churches is the God of Order, and not of Confuſion.

And ſince Conventicles are Nurſeries of Schiſm and Sedition, 'tis neceſſary the Nurſeries of Conventicles ſhould be pluckt up Root and Branch, I mean Philoſophy and Divinity Schools erected and kept by *Non-conformiſts*. Such we have had long in the Northern parts, ſuch I believe there are in all parts of the Kingdom, Educating Youth in their way, whereby *Non-conformity* is propagated, and out of thoſe as out of *Romiſh-Engliſh* Seminaries, when the Old ones go off or Die, there are Supplies ſent of new Teachers; Thus they Provide for a never failing Succeſſion,

ceſſion, and perpetuate Sedition and Schiſm, by deriving them to the following Generation; I Exceedingly wonder, this hath not been taken notice of and prevented: It hugely concerns the Church and State, that ſuch Colledges be utterly and ſpeedily Suppreſſed.

I have but two things more to add, and they have chiefly Reſpect to the Laity. The 13. *Canon* enjoyns all Perſons to Celebrate and keep the Lords Day, according to Gods Holy will, and the Orders of the Church, in hearing Gods Word Read and Taught, and in Private and Publick Prayer. This Command of God and *Canon* of the Church, is Alas by abundance ſadly Violated. There are Atheiſtical and Profane Perſons, who have no Fear of God, nor Regard to his Worſhip, there are who divide the Duties of Gods Worſhip, that do the one, and refuſe the other: Some are all for the Prayers, and Deſpiſe Preaching, ſome are all for Preaching, and Deſpiſe the Prayers, and very many who joyn both in Prayer and Preaching come not to the Sacrament, but are not Prayer, Preaching, and Sacraments all of Gods Inſtitution, and is it not our Duty to Attend on all? 'Tis *Satans* Policy to ſet them in Oppoſition, he would Perſwade us if he could to caſt them all off, ſince he cannot do that, he Perſuades us to magnifie one and Deſpiſe the other, and ſo he hath his End, for whoſo neglects any one of Gods Ordinances, loſes the Benefit of all, even of thoſe he uſes, as St. *JAMES* tells us, *Whoſoever ſhall keep the whole Law, and yet Offend in one Point, he is Guilty of all.*

Jam. 2. 10.

Let us attend with a Hearty and Erected Devotion upon all and every part of the Publick Worſhip, let us not, as

as too many do, Refuſe the Prayers of Gods Houſe, which himſelf calls the Houſe of Prayer, let us come into Gods Houſe at the beginning of his Worſhip; let us joyn with the Church in a Sincere and Humble Confeſſion of our Sins, and implore Gods Grace for our Pardon, and let us not be wanting unto it, that we may live a Godly, Righteous, and Sober Life; let us Embrace and Apply Gods moſt Merciful Offer of Abſolution, and let us in our Lords Words which Comprehend all our needs Spiritual and Temporal, pour out our Souls to our Father which is in Heaven, and then let us raiſe our Souls to the Higheſt Pitch of Praiſe, and joyn in the Divine Hymns and Pſalms with Gods high Praiſes in our Mouths, and his wonderful Mercies Affecting our Hearts, and let us hear the Portions of Holy Scripture Read, with Underſtanding and Attention, Faith and ready Obedience to Gods Word and Will; and then let us ſtand up and make Confeſſion of our Chriſtian Faith, with Reſolution to Live and Die in it, and for it if God ſhall call us to that High Honour: After this let us fall on our Knees again, and Renew our Prayers to God with ardent Affections, and let us Exert all our Zeal and Devotion, in thoſe Divine Ejaculations of the Litany, which are able to melt and ſet on Fire the moſt Frozen Souls, let us therein importune God, and with all our might wreſtle with, him that he may Bleſs us, and let us in the ſame Humble Poſture, hear Gods Holy Law with Fear and Trembling, as if we heard it from Gods own Mouth on the Mount, and lay our hands upon our Breaſts, and bewailing our manifold and great Breaches of it pray, *Lord have Mercy upon us, and incline our Hearts to keep this Law*;

Law; and if the Sacrament of Baptiſm be Adminiſtred, let us Devoutly Accompany the whole Office, Pray for the Regeneration of the Baptiſed, Reſent deeply the Breaches of our own Baptiſmal Vow, and Solemnly renew it, and Oblige our ſelves to Obſerve it more Religiouſly for the Future; and this Devout Attendance on the Publick Service in all its Acts and Offices, will be a good preparation for hearing the Sermon, which let us apply to our ſelves in our Circumſtances and be doers, not hearers only of Gods Word, that we may receive the Benefit and Bleſſing of it: Let us laſtly with a Revived and freſh Devotion, joyn in that Excellent Prayer of Faith and Charity, for the State of Chriſts Church militant here on Earth, and receive the Bleſſing, with moſt Humble Adoration of Gods Majeſty; and ſo the Peace of God which paſſeth all underſtanding, ſhall keep our Hearts and Minds in the knowledge and Love of God, and of his SON *JESUS CHRIST* our Lord, and the Bleſſing of God Almighty the Father, the Son, and the Holy Ghoſt, ſhall be amongſt us, and remain with us always.

The 10. *Canon* requires Church-Wardens Faithfully to Preſent all Notorious Offenders, ſuch as are Guilty of Adultery, Whoredom, Inceſt, Drunkenneſs, Swearing, Ribaldry, or any other Uncleanneſs or Wickedneſs of Life; and upon their neglect the 113. *Canon* Authorizes Miniſters to Preſent all ſuch Crimes as require Reformation; and to Encourage both to their Duties, the 115. *Canon* doth Admoniſh and Exhort all Judges, Eccleſiaſtical and Temporal, as they Regard and Reverence the fearful Judgment of the Higheſt Judge, that

that they Admit not in any of their Courts, any Complaint, Plea, or Suit againſt them, for making ſuch Preſentments ſince they Tend to the Reſtraint of ſhameleſs Impiety.

This is the great Duty of Officers to Preſent, this of the Church-Governours to Puniſh Vice and Wickedneſs; in this Conſiſts Chiefly the Power of the Keys; here eſpecially the Spiritual Sword ſhould be Drawn, the Cenſure of Excommunication ſhould be Inflicted upon the Impenitent. 'Tis the loud Clamor of the *Diſſenters*, (and this only will Silence them,) That Men are more ſeverely Cenſured for *Puritaniſm* then Profaneneſs, for *Non-conformity* then Immorality, for neglect of Ceremonies then of Sanctity, it troubles the Quiet of many ſaith the forementioned Biſhop of *Ely*, that the Omiſſion of Forms and Ceremonies, are more ſeverely Puniſhed then ſome Foul and Scandalous Crimes. Serm. on 1 *Theſſ.* 4. 11. Pag. 90.

His Anſwer I ſhall firſt lay down, which is Weighty and Solid, and in great part takes off the Edge of their Popular Objection. 'Our 'Earthly Tribunals are not Erected to Anticipate 'the Day of Judgment, to bring all Sinners to 'Tryal for whatſoever they have committed in the 'Fleſh, and according to the proper meaſure of their 'Guilt, but for a Particular End and Uſe, that 'People while they Live here in the World and 'in Society, may be kept in Good Order and 'Quiet, from doing and receiving Injuries, and to 'that End is their Degree of Puniſhment, com-'menſurate; for tho the Paſtors of the Church 'may and muſt, the better to prepare us for our 'Account at the great and General Judgment, give

'every Sin the proper Weight and Measure of 'Guilt, That is, by way of Instruction: But by 'way of Correction, the Church is bound up 'to certain Causes, and if they keep not their 'Bounds they shall be sure to hear of a Prohibi-'tion, and those Causes are especially such, for 'which the Power is only given, that the Peace-'able and Orderly Worship of God be not disturb-'ed; for tho they are ever telling us, it is for 'Trifles, Ceremonies, and Indifferent things, it is 'but the same Quarrel the *Atheists* have against 'God himself, for being so much offended for an 'Apple, a Trifle, which scarce any man who hath 'an Orchard would have been troubled with. 'One Answer will serve both in Effect: In that 'forbidden Fruit Gods Authority in Commanding, 'and *Adams* Duty in Obeying, were Symboli-'cally engaged for Him and His, and there was 'Venom enough in that to Infect both: The 'Rights and Ceremonies of the Church, in like 'manner, though not in like Degree, though in their 'Opinion as Inconsiderable as the Paring of *A-'dams* Apple, yet when Discord and Disobedience 'is bound with them, there is Poyson enough in 'that, for the strongest Antidote the Church 'doth at any time make use of. This is most True and takes off much of the Objection. But I shall Confess, that though it be one great End of the Power given to the Church, to Preserve Peace and Unity, and that the Orderly Worship and Service of God be not disturbed, and therefore those who break the Churches Peace and Order, are in that Respect more Criminal then the Profane, and to be more severely Censured: Yet this

this is not the only End, There is another and higher joyn'd with it, That God may be Served and Honoured by his Church; That Religion and Piety may be Encouraged, and Vice and Profaneneſs Puniſhed, and both theſe are the Ends of the Civil Power, much more then of the Eccleſiaſtical, *That we may lead a quiet and Peaceable Life in all Godlineſs and Honeſty.* 1 *Tim.* 2. 2.

This ought to be the firſt and great care, both of the Prince and the Prieſt, the Governours of the State and of the Church, that the Subjects may Live, as in Quiet and Peace, ſo in Godlineſs and Honeſty; Kings and all in Authority under them are Obliged to Puniſh Wickedneſs and Vice, and to maintain Gods True Religion and Vertue; and this if they do, God will Bleſs the King and the Church, and Defend them from all their Enemies; if the Rulers in Church and State be not wanting to themſelves, and the Power God hath put into their Hands, but make a Right uſe of it for theſe Religious Ends, they need not fear either *PAPISTS* or *DISSENTERS.* Prayer for the whole State of *Chriſts* Church.

As to the *Diſſenters* they are ever charging upon the *Conformiſts*, Profaneneſs and Ungodlineſs, we Plead not Impunity for any who are ſuch, but Pray they may be ſeverely Cenſured, and we Confeſs too many Loyal and Conformable Perſons are more openly Licentious and Vicious then the *DISSENTERS* generally are, which gives them Occaſion to make Publick and Loud Invectives againſt them; as being Guilty of Drinking, Swearing, Gaming, and Voluptuouſneſs. But *Iliacos intra muros peccatur & extra.* The

DISSENTERS themſelves are Guilty of as great, if not greater Crimes, and which are of more Dangerous Conſequence to the Publick, then the Vices of the *CONFORMISTS*, and they Deſerve too, as much the Name of Profaneneſs and Ungodlineſs. But their Wickedneſſes are Spiritual and more cloſe, the others Carnal and more open, therefore they Expoſe them, and Juſtifie themſelves; yet for all their Vizors are eaſily ſeen, their Pride, Oppreſſion, Covetouſneſs, Uncharitableneſs, Sedition, Contempt of Authority, Falſhood and Calumny, and Fraud in Trade and Contracts; I like not Recriminations, but 'tis neceſſary to tell thoſe Men plainly of their own faults, who are ever Cenſuring others, and wipe their own Mouths, and ſay, I am clean, I am not as this Publicane. To be Juſt and Equal, I may charge *CONFORMISTS* and *DISSENTERS* with another Dangerous miſtake of them both. There are many *CONFORMISTS*, who becauſe they Profeſs themſelves Chriſtians, and are good Subjects and good Church-Men and joyn in the Publick Offices, Prayer, Hearing and Receiving, think they Serve GOD very well, and are in a good Eſtate, and though they Live Unholy Lives, and indulge themſelves in Vice and Diſſolution; Yet their being Loyal and Conformable will Cover the Multitude of their Sins, and be a Commutation for their Faults, and GOD will not call them to Account for theſe, (as they Judge them) little and light Extravagances, and they doubt not to be Saved and go to Heaven.

On

On the other ſide the Generality of *DISSENTERS*, becauſe they are of ſuch a Way, and Sect, and Party, and hold ſuch and ſuch Singular Opinions, and follow ſuch Godly Teachers, and Abſtain from groſs Sins and Enormous Vices, though they Live in Cloſe and Secret Sins, as Bad or Worſe; yet they Judge, that themſelves and all ſuch as are of their way are the Godly and of the number of the Elect, and in a State of Salvation. But O that thoſe would conſider! *That no Profane or unclean Perſon hath any Inheritance in the Kingdom of God, and of Chriſt*; and theſe would lay to heart, That *not every one that ſaith unto* CHRIST, *LORD, LORD, ſhall enter into the Kingdom of Heaven, but he that doth the will of His FATHER which is in Heaven.*

Ephes. 5. 5.

Math. 7. 21.

To Conclude, let the Temporal and Spiritual Sword (for both ſhould, and both are little enough) be drawn againſt Sin and Vice in all Perſons, be they *CONFORMISTS* or *DISSENTERS*, and let us who are Members of the Church of *ENGLAND*, Pray for the *DISSENTERS* and the *PAPISTS*, that GOD in whoſe Hands are the Hearts of all Men, would Grant them the Grace to ſee and Repent of their Errors, and let us Repent of our ~~Sins, and Reform our Lives, and Live as we believe~~, and make it our ſtricteſt care to have always a Conſcience Void of Offence towards God and towards Men; thus may we ſilence all our Adverſaries, and gain many; *Having a good Conſcience and our Converſation Honeſt, ſome may by our good Works which they ſhall behold, Glorifie GOD;*

1 Pet. 2. 12. and 3. c. 16. v.

GOD; the reſt which ſpeak Evil of us as of Evil Doers, will be aſhamed, that falſly Accuſe our Good Converſation. Thus *the Eternal* GOD *will be our Refuge*, and we ſhall dwell in Safety. The KING, the CHURCH, the GOVERNMENT ſhall be Safe; *No Weapon that is formed againſt us, ſhall Proſper, we ſhall be a Happy People, Saved by the* LORD, *who is the Shield of our Help, and the Sword of our Excellency.*

Deuter. 33. 27. and 29.

FINIS.